513 never fades. Then they paint them with oil and urucu to protect
[538] them from rain. The Caribs always make a fire under their hammocks
[374] for they are very sensitive to cold. The fire also protects them from mosquitos, but chiefly the Caribs say the fire protects them from maboya—evil spirits.

501 The barbarians make two kinds of boats in which they go to sea.
396 Their boats are much different from our boats and sloops. We call the biggest of their boats pirogues and the Carib name for them is canoua. We call the smallest of their boats canoes which are called by them couliala. Both types are made from whole trees which they trim, dig out, and then complete with implements bought from Europeans such as axes, adzes, and other tools. Prior to the trade with Europeans they spent entire years making them. They felled trees or burned them at the base, hollowing them out with stone axes and with a small fire which progressed a little at a time all along the pirogue until it had made the desired shape.

The pirogues seem to be nothing more than two large planks joined together at the base and six or seven feet wide between gunwales. At both extremities are pieces of planks, especially on the poop, because the pirogues are almost always a little bit higher there than in the front.

Ordinarily the pirogues are not high enough with just these first side planks, and they build up the sides from one end to the other with planks fifteen to sixteen inches wide. Without using nails they lash and fit these planks upon the pirogue with twine made from mahot. Next they caulk the joints with oakum made from the beaten bark of mahot. Over this caulking they bind small sticks with mahot twine. This is indeed very watertight, but it is not permanent and must be done over again and again.

On both sides of the pirogue they lash long poles, inside, half a foot below the gunwales. At two-foot intervals they lash thwarts which rest upon these two poles, and these are used as benches when they paddle.

501 The pirogues are usually forty feet long and seven to eight feet wide. The rudder is only a plank set without iron or nails into another piece of wood. The pirogues sometimes carry fifty people together with all their luggage. They use both sails and paddles.

756 of The Baron, who is one of the chiefs of Dominica, when they called
757 a boye for one of their sick girls [52] and made his devil appear, heard him speak in a very clear voice. He wanted to go in with a burning torch, but the women would not let him enter, and he did not want to insist, since he didn't yet know the language well enough.

The wife of this chief wanted to make one of her daughters a boye, with the help of another boye. But she could not, although the girl was willing and fasted as ordered. The old witch used for an excuse that the girl ate something that she had been forbidden to.

When the sick are cured, they give a feast for the boye, who sometimes also calls his devil to the celebration. The boye and this
[302 scoundrel; if he is there, blacken the sick person with dye from the
386] genipa tree to conclude the farce.

754 Some people do not call the boyes when they want to speak to the devil. Digging in the earth where they know someone is buried, they extract bones or hair of the dead person, and put them in a gourd which they plug with cotton. The devil speaks to them through these bones or hairs and claims to be the soul of the dead person.

With these bones they even cast various sorts of spells to revenge themselves against their enemies. Some take the left-overs from the meal of their enemy and put them next to these bones of the dead, which, as we have said, bewitches them. Others put in blood from a wound, as it happened with a Carib who came to find Father Raymond at Guadeloupe in order to be baptized. Since it was not possible, however, at the time to instruct him he was sent back. This man, wanting to avenge the death of his brother, entered a hut and stabbed the one he thought to be the murderer of his brother, but who was not. The parents of the wounded man were not able to obtain satisfaction, since the other had made off. They soaked cotton in the blood of their son and put it with some of these bones, and the assailant was overcome by a weakness that caused his death after two years.

776 Father Raymond and his interpreter, upon asking a boye named
821 Sali how his god looked, were told that he was so old that his staff was all shiny from having been carried so long. The boye said that his god was the cause of storms or violent tempests.

During an eclipse of the sun or moon, they say that [53] it is mapoya [maboya] who eats it (we shall relate in the last chapter

baskets with two weaves filled with custard-apple tree leaves between, and which are impenetrable by rain. There are also hébechets [or: ibichets], which are the sacks through which they strain their manioc flour. Also, there is the couleuvre [lit: 'adder'—because of its snake-like shape?—Ed.] a kind of arm-long sock to press the flour in. They attach the top to a peg and from the bottom roll a staff which they weigh down heavily, either by sitting on it or otherwise, and in no time their flour is dry. Others make matoutous, which are their tables. They are low, some round, some square, a little higher than a cassava. All this small handiwork which we have mentioned is made of certain large rushes that they call oualomam [ouallomam] that they dry and split into long, thin strips and paint black or red before using them. The red is from annatto, the black is from the gum tree or the sandalwood which they burn.—So that the dyes will be fast, they dissolve the second bark of a certain tree in water, which gives a strong liquid glue. They wet the reeds with this, then put on their annatto or black, then rub the reeds again with the gluey water. After drying in the sun, the paint never comes off. Others among them make belts; others fishing lines and so forth. When they go to bed, they always make a fire beneath their beds.

The Labors of The Women

The women are almost slaves of the men. They provide them with food and drink, take care of the children, and follow them everywhere to prepare their food.

As soon as they get up, they also go to bathe. Then they begin to scrape and shred manioc, make bread for breakfast, and prepare whatever they have for their husbands. Breakfast over, the women go to work. Some go to their gardens to plant manioc or sweet potatoes with a pointed stick, since they do not use hoes; others weed. The men do not trouble at all with that. The women who stay at the hut make cotton hammocks or make oil to rub or grease their husbands' hair with. They make this oil from a seed which they call coulibeu. They first let the seed rot, then dry it over the fire, then knead it between their hands, often spitting on it. Then they put it in the sun for a while and afterwards throw it in their couleuvres and press it to squeeze out the oil. They also make oil from the

After the god of a boye has drunk well he says "I am drunk, much hindered, and embarrassed." When a sacrifice is offered to him he calls his companions. They drink up the contents of all of the large pots, or at least pretend to do so. When they wish to leave, they practice a deception upon the hearing of the assembly. They [46] tip their calabash drinking cups back into the large pots, and according to the sound it makes you might think that the pots are empty. However, the next morning these same pots are full which seems to the Caribs to be a great miracle. The old men and the most important among them gather to drink it. But the false gods have ordered it to be drunk upon an empty stomach, and also under the condition that they have not touched their wives during the night. You might judge it to be a monkey trick of the devil to imitate our sacrament. [148]

The Caribs believe that the moon is a man, and that once upon a time the moon saw a girl while she was asleep and he made her pregnant. This obliged the mother to give the girl a person to watch over her. The guardian surprised the moon one night and blackened [96] him with genipap, in order to recognize the culprit. The Caribs say this is the reason for the spots on the moon which appear today. The child born from the girl was named Hiàli, and he later laid the first foundations of the Carib nation. The hummingbird was chosen to [926] carry Hiàli to his father, and having faithfully performed its task, it obtained as a reward a beautiful crest for its head and its feathers were turned many colors. [293] The boyes have enough temerity to claim that they fly up to the moon in the heavens. One day a boye told me about his trip there. I recognized his foolishness when he said the moon looked like open rocks with trickling water everywhere. It is even sometimes said that their false gods raise them visibly and that the roof of the house opens itself to let them through it. The simple people do not understand that this is done by magic, and so they say with great admiration "he has wings." [234] The false gods address the Caribs as hueyou-ago in order to flatter them. These false gods do not call them "under the moon" but rather "over the sun," if I may express myself in this way. [283]

The Caribs have never heard about Pythagoras, but nevertheless they seem to be imbued with the idea of metempsychosis, for they have an expression which means "men do not become stones." [188] They do not know what it is to pray to God, although they believe it to be

6: Taylor E-5 (1930-1937) 1938
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237 once imported but now found in a wild state, makes a typical comb (locally called "cassava") whose wax, at first yellow, becomes quite white on boiling and straining. Left to itself, it soon becomes hard. On the other hand, the native stingless bee (sometimes called "pou lélé"), small and dark of color, makes a sort of pouch about a foot long, interiorly divided into pockets, in lieu of comb. The wax is brown-black and remains perfectly malleable, however long it is kept. For this reason it is often used for molding figurines, etc. The honey itself is liquid, very slightly viscous, of a clear brown hue, and has a fragrant subacid taste (miel stir).

314 Two kinds of oil are commonly made and used in the reserve today. Carapate oil, so-called, is nothing more than the oil of the palma Christi, castor oil, one or two of which shrubs grow near every house. The berries are gathered when ripe and stored until required in baskets or calabashes in the kitchen. When oil is wanted they are roasted, pounded in a mortar, and the resulting paste boiled, whereupon the oil rises to the surface and is skimmed off. The women make this [302] oil and use it for anointing their hair. The *Carapa guianensis*, from which oil used to be made, still grows in the woods of Dominica, but is used today only for its wood.

237 Shark oil, made by the men, is used in cruses for interior lighting.
[372 Boiled together with copal gum and mixed with dry plaintain straw, it
501] serves in the calking of canoes.

Turtle oil is known to have been made and used for cooking, but owing to the present rarity of this animal and the laws made for its preservation is seldom met with today.

314 Coconut oil is occasionally made for sale but is never put to any domestic use in Carib households.

Mauni (*Marcgravia coccinea*?) is the name given to a blackish resinous substance used by the Caribs for strengthening the *Bromelia* twine with which they bind their baskets. I have seen lumps of it as big as a man's fist in the homes of basket makers. It is interesting to note that the tree from which this resin comes is not found in Dominica, nor, as far as I know, in the neighboring islands. The Caribs seek and gather their supply on the beach, where the ocean currents deposit it at certain times of the year, chiefly in February and March.

● 386 Pigments are singularly ignored nowadays. Rocou (*Bixa orellana*) still grows near many of the houses, but as the wearing of clothes has become general since the introduction of Christianity, its use as a skin protection against sun and insects has been forgotten. It is at present used occasionally as a decorative coloring matter in the home, but the present-day Caribs do not know of any fixative medium. Formerly it was used, mixed with oil of carapa, as a body paint, and the bright red pigment obtained by rubbing between the palms of the hands the ripe seeds contained in a half-opened pod.

6: Taylor E-5 (1930-1937) 1938
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The leaves of a tree known as bois tan (not *Byrsonima spicata*, also called bois tan) give, when macerated in water, a mauve dye used for coloring the strands of a liana called mibi, for basket making. 386

Saffron is the local name of a shrub, the expressed juice of whose carrotlike fruit constitutes a yellow dye similarly employed.

Kwachi and Bois Cassave are the local names for two trees, the juice of whose fruits provides a black stain or ink, used sometimes on thread or cloth.

Though not properly coming under the heading of pigments, a kind of mud found at certain points along the river banks may be mentioned

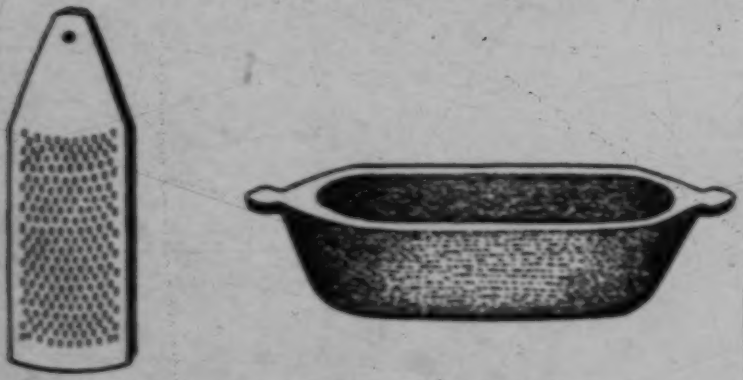

PLATE 31.—[illegible]

here, as it is used for staining the stems of the larouman, to which it imparts a very fine black. The stems are merely buried in the mud, and left there for 2 or 3 days.

Other Domestic Requisites and Their Uses

The Caribs' domestic utensils, apart from those which come under the heading of basketry, consist of the following: Cassava grater, cassava canoe, platine, palette, pestle and mortar, boucan or barbecue, cane press, terrine, bouri and couï (kinds of calabash), lêlé or swizzle stick. As many of these articles (all, with the exception of the platine) are home-made, and serve principally in the preparation of cassava, it will be as well to start by describing that process. 415

The tubers of the manioc (*Manihot utilissima*), of which there are several varieties (see section on cultivation), are first scraped to remove the outer skin and then washed. Next they are grated on the "grage" or cassava grater into the "coumou" or cassava canoe (fig. 30). The former is a board, some 3 feet long by 1 broad, into which sharp flints or nails have been driven. The latter is made from the wood of the gommier tree in the same manner and in almost the same shape as the real dugouts, except that the "coumou" is neither 252 415

mountains surround narrow ravines, where spring water trickles. The country is almost entirely wooded; it is virgin forest in all its vigor, and the most varied species grow there side by side; the imposing silk-cotton tree, Eriodendron anfractuosum, the large-leaved chestnut tree, Sloanea massoni, the logwood tree, Haematoxylon campecheanum, the mahogany tree, Swietenia mahogany, the anatta-tree, Bixa orellana mingle with palms of all sorts, gigantic bamboos and a multitude of arborescent ferns. All these trees are interlaced with endless lianas, and in their midst, giant like, rise splendid gum-trees, Dacryodes hexandra, from whose trunks one can cut an entire canoe. The district is crossed, at some distance from the coast, by a road which is well-defined but not practicable for carriages, which is part of the road which makes a complete circuit of the island. In the part which crosses the Carib territory, one /135/ finds a few paved sections, which date from the French occupation. The climate is humid and it rains frequently, even during the dry season. The temperature varies between 25° and 32° C., but the ocean breeze moderates the heat at all times and in the mountains there is always a certain freshness.

This part of Dominica is today inhabited by about a hundred Caribs of pure stock and about 400 mestizos, who have some black blood.

The Carib is of medium height, but has fine muscles and is strong; the women are noticeably smaller than the men. Their eyes are black, comparatively small and somewhat set back, the cheek-bones prominent, the teeth white and well-set, the hair black, straight, shiny, quite long, but generally cut amongst the men; the latter are usually beardless, although some have, nevertheless, a short moustache. The skin is quite light or tends to be somewhat brown, but it is no darker than that of Europeans who live in the open in regions where the sun is very hot. Formerly the Caribs were completely naked and it was their custom to completely stain their bodies red with roucou (1) diluted /136/ with carapat oil, which protected them against insect bites,

1. Roucou or rocou, from the word urucu used by the natives of Brazil, is the word for the grains of the roucou tree, from which they extract a red dye. The roucou tree, a shrub of 4 to 5 meters in height, is very common in the Antilles.

12: Taylor E-5 (ca. 1930-1937)1949
ST13 Callinago ST13

weaving of hammocks on a heavy frame, similar to that employed in Guiana today, and which leaned against the wall of the house. He says:

> The Savages cut four big, round, smooth pieces of wood; two of which they lean and secure against the house-runners, while the two others are bound tightly across them, one above and one below, in proportion to the size of the bed, and around which the women arrange their cotton thread, which they handle skillfully, but without hurrying themselves over it. They leave half a foot unwoven at both extremities, and this they divide into little bundles, through which they attach a little cord called ebenebu, then bend it back at arm's length and pass it through another bundle, bend it again, and so on to the last bundle. Then they pass a stouter cord through the upper bends of the smaller cord, and this is the one by which they hang it wherever they may be to protect themselves from snakes and ants and other harmful beasts.[31]

Labat describes Carib hammocks seen some fifty years later as "une pièce de grosse toile de coton"; and goes on to say how, once the warp was set up, the women were

> obliged to pass their ball of thread under and over the warp threads, one after another, and to beat the weft down with a sort of knife made of heavy hard wood so as to make all the threads get into their places and render the work even.

From the above it would appear that heddles were not in general use; but la Borde speaks of a "roller" at the bottom of the frame, which the women turned as the weaving progressed, and states explicitly that the ends of the warp threads were left unwoven, and were not cut on completion of the hammock. From the above descriptions, as well as from modern Guiana practice, it is evident that this referred, not to a cloth-beam, but to a head-stick, which must have been employed, as otherwise the hammock would have had to be cut on completion, and there would have been no bundles of loops through which to pass the "little cord."

"The paint, urucú (roucou), was made by mixing oil with boiled and ground seeds from the bixa plant."[32] *Bixa orellana* L., Carib: kusétoe, in the men's, and: bíle, in the women's speech, is a small tree. The dye is obtained from the waxy red aril surrounding each of the seeds, which are clustered in a sort of pod. After boiling, according to Breton, the water was allowed to cool and the seeds rubbed between the hands to remove this aril, which then settled at the bottom of the water in the form of a waxlike cake. The prepared paint, known as kurúkuli or

31 Brown, *op. cit.*, pp. 192-193.
32 *Handbook*, p. 352.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

The « cabbage », though edible, is apparently not eaten by the Caribs, but in former days it was apparently tapped as a source of a wine (7). The orange-colored fruits were used formerly in making a fermented drink ; while the kernels, though rather bitter, are often eaten by Carib children. The kernels were also made into an oil which was mixed with the red color from the seeds of *Bixa orellana* to form body paint. The oil was probably extracted, as is coconut oil locally today, by grating and boiling the endosperm of the nuts.

Specimen citation : 3361, 3699.

CYCLANTHACEAE. Cyclanthus Family.

Carludovica spp.

Z'Ailes Mouche, Langue Boeuf [of Breton (7)]. — *mununéali* (« twin leaf »).

Two Lesser Antillean species of this genus — terrestrial *C. insignis* Duchass., and scandent *C. plumieri* Kunth (the latter is more common) — are found in the wet mountain rainforests of Dominica.

Carib hunters often cover their temporary overnight shelters or ajoupas (*kabé*[10]) with the broad bifurcate leaves of these

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records that the Indian houses were made of straw while Tertre (89), commenting on this use, states that Chanca had made a mistake for (quoting Ybarra) : « ... though the houses of the native Indians of the Antilles may have had the appearance of being built of straw, they were most exclusively made of the component parts of the Royal Palm (*Roystonea regia* Cook)... ». If any of the several species of Royal Palm was used as a source of thatch in the Lesser Antilles it was not the Cuban Royal Palm mentioned by Ybarra but rather the Caribbee Royal Palm, *Roystonea oleracea* (Jacq.) Cook. Although described originally from Barbados the natural range of this palm is still unknown. It may have occurred in Guadeloupe and Dominica and is found as an ornamental in Dominica today. It has not been seen by us in unquestionably natural sites now in numbers suitable for large scale thatching. On the other hand the Overtop Palm is a native coastal palm of these isles and as such would have been more readily available to Indian villages than any other local thatch-yielding palm. However Chanca may have been correct as to straw construction, for the stems of roseau (*Gynerium*) were formerly employed by the Caribs in wattle-work (7).

[10] Kabé is the local pronunciation, earbet the conventional (French) spelling, *kabeti*, or *kabeti* the Carib word for « shelter » or « hall ».

13: Hodge & Taylor N. E-5 (1930-1956) 1957
ST13 Callinago ST13

824 K

species of z'ailes mouche, which apparently were known as « langue boeuf » in the day of Breton (7). [343]

Specimen citation: 1599, 3249, 3664.

ARACEAE. Arum Family.

Anthurium palmatum (Linnaeus) Kunth, Enum. Pl. 3: 80. 1841. *mɨbi* (generic for « bush-rope »).

« Hard » *mɨbi*, as this species is called (as opposed to *Monstera pertusa* which is known as « soft » *mɨbi*), is apparently known only from Dominica where it occurs as a common but weak liana on trunks of trees in moist forests at middle elevations and at lower elevations on the windward coast.

The aërial climbing and binding roots are used by the women for making spiral basketry. After scraping them to remove the cortex, the roots are either dyed yellow by rubbing with a tuber of saffran (*Curcuma longa*) or mauve by rubbing with the moistened leaves of the tree known as tan (*Picramnia pentandra*). From the scraping of the bark of *mɨbi* together with those from the bottom of the conch shell (patois: lambi; Carib *wɨlabuti*) a concoction was formerly made to be taken as a cure for yaws (Carib: *yɨpa*, « prickle »). [285] [384] [278]

Specimen citation: 36 (T), 3205, 3248.

Caladium bicolor (Aiton) Ventenat, Descr. Cels. t. 30. 1800. Dasheen Marbré, Hale Bois.

An American species of uncertain origin but believed to be a native of Amazonia or the Guianas. It is much cultivated as an ornamental for its beautiful leaves. [247]

This arum is esteemed as a yard or house plant in Dominica and frequently escapes.

The Caribs use the heated rhizome as a poultice for extracting splinters. [278] [752]

Specimen citation: 1573.

Colocasia esculenta (Linnaeus) Schott, Melet. 1: 18. 1832.
Caladium colocasia W. P. Wight in Contrib. U. S. Nat. Herb. 9: 296. 1905.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

X 824 [415 252] [593] [285] [278] in fire, *b*) titiri (a tiny fish) for steaming in a closed pot, *c*) sweetened meal of manioc or maize for boiling in water to make a kind of pudding. The midribs of the leaves are often sun-dried, cut to equal lengths and bound together at their ends parallel to one another so as to form roll-up mats used to sleep on. The petioles are often cut to form temporary braces used in making baskets. The leaves as well as the sap of the stem are employed as an unguent for burns, inflammation, etc. Balisier leaf heart together with water obtained from the hole of a pois doux (*Inga*) tree is used in the local treatment of erysipilla. The watery sap of balisier, mixed with the juicy pulp of the genip (*Genipa americana*) and with the ashes of burnt panicles of roseau (*Gynerium sagittatum*), is used as an unguent applied to yaws (framboesia). A red dye [386] is said to have been made from the blue fruits.

Specimen citation: 1086, 3630.

Heliconia caribaea Lamarck, Encycl. 1: 426. 1783.

Heliconia bihai sensu authors (24).

Wild Plantain. — Balisier. — *balíri* (cf. *balíru*).

The commonest of the wild plantains generally confused even in current botanical literature with the preceding (24), but widely distributed throughout all the wet tropical regions bordering on the Caribbean. In Dominica colonies may be found in habitats similar to those occupied by the preceding species.

H. caribaea is put to the same use by the Caribs as is *H. bihai*.

Specimen citation: 3416, 3417.

Musa paradisiaca Linnaeus, Sp. Pl. 1043. 1753.

Plantain. Banana. — *balíru*, *baldiana* (cf. Spanish platano).

Plantains originated in southeastern Asia but are cultivated in the tropics throughout the world. They are said to have been introduced into Hispaniola about 1500 and are recorded from Dominica in 1565 (21). Since the latter date they have grown to be a staple cultivated food in Dominica where they often persist after cultivation.

The Island Caribs formerly pounded and dried the fruits to [252] form a sort of paste or concentrated food taken on voyages and consumed after mixing with water. Today plantains form one of

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

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Alpinia speciosa (Wendland) K. Schumann, Fl. Kaiser-Wilhelmsl. 29. 1887.

Languas speciosa Small, Fl. Southeast. U. S. 307, 1375. (1913).
Shell Flower. — Lavandre.

[247] A plant of the East Indies, long cultivated for ornament in the West Indies and often persisting after cultivation. Lavandre has become naturalized in various parts of Dominica, particularly at lower elevations.

[278] A « tea » made by the Caribe from the leaves and flowers of this species is supposedly efficacious against indigestion or « wind in the stomach ». Further uses of this species as ingredients in [515] ritual baths are described under *Ipomoea pes-caprae* and *Ocimum micranthum*.

Specimen citation: 23 (T), 3211.

Curcuma longa Linnaeus, Sp. Pl. 2. 1753.
Turmeric. — Saffran.

A native of the East Indies, where it is grown for its tubers which form an ingredient of curry powders, saffran has been introduced into the West Indies and is generally cultivated by [386] the Dominica Indian as a dye plant.

The Caribe use the carrot-like tubers to give a yellow stain to weaving materials obtained from *mibi* (*Asplundia palmetum* and *Monstera pertusa*) and other lianas. Certain round baskets [285] made by the Indian women are often woven in two colors, yellow (from *Curcuma longa*) and mauve (from *Picramnia pentandra*).

Specimen citation: 8 (T), 3330.

Hedychium coronarium Koenig ex Retz. Obs. 3: 73. 1783.
Ginger Lily. — Gingembre Douleur, Canne Riviere.

This species, of southeastern Asia, has become naturalized in moist places on many of the West Indian islands.

The Caribe of Dominica employ the leaves to make a « tea » used [276] for fever, while the roots enter into the manufacture of a concoction which is a supposed cure for any internal pain. A chopped up decoction of the plant in water is also drunk as a « cure » for gonorrhea. For another use of this species see *Ipomoea pes-caprae*.

Specimen citation: 343 (T).

13: Hodge & Taylor N. E-5 (1930-1956) 1957
ST13 Callinago ST13

This small shrubby tree is found in southern Florida, the Bahamas, as well as throughout the West Indian islands.

The leaves of tan, when moistened and rubbed on an article to be colored, yield a mauve dye. This dye is used in coloring the roots of the lianas called *mibi* (*Anthurium palmatum* or *Monstera pertusa*), employed in the manufacture of the spiral baskets of the Carib women.

Specimen citation: 11 (T), 16 (T), 3191.

Picrasma antillana (Eggers) Urban, Symb. Ant. 5: 378. 1908.
Aeschrion antillana Small, North Am. Flora 25: 233. 1911.
Bitter Ash (8). — Simaruba [20].

Bitter Ash is a large forest tree of the Lesser Antilles.

The bark, sap, and wood contain a very bitter principle which is considered by the Carib to be of medicinal value. Chips of the wood are soaked in water which is then drunk for loss of appetite; and the sap (mixed with scrapings from the bottom of the shell of the conch called *lambi*), expressed from the bark, is applied externally as a cure for yaws (framboesia).

Specimen citation: 103 (T).

Simarouba amara Aublet, Pl. Guian. 2: 859. 1775.
Bois Blanc, Montagne. — *simárube*.

A large tree known from the West Indies, Guiana, and Brazil.

Bois blanc is a familiar tree of Dominica's moist middle elevation forests where it is considered an important timber species. Because it is a host to insects injurious to citrus, bois blanc is often eliminated from the vicinity of the orchards. The wood is most frequently sawn into boards or converted into charcoal but it may be utilized for all kinds of timber requirements.

The Island Caribs employ bois blanc for all these purposes.

Specimen citation: 1195, 1652.

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[20] This Creole name should not be confused with the Carib name *simaruba* which is applied by the Indians to the species which follows.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

824^x

or plantain straw (*Musa*), it is used to calk canoes. When burnt [396] the gum produces a fine black soot, called by the Caribs *kuina*, [386] which was formerly mixed with oil to form a black paint for coloring strands of larouman (*Ischnosiphon arouma*) or for drawing 302] decorative lines on the face or body. The gum serves as a masticatory said to allay shortness of breath, and is also applied to [278] an aching or hollow tooth.

Present day Carib craftsmen fashion their dugout canoes from 396 the straight trunks of the gommier [31]. A selected tree is felled, 824^x hollowed and shaped with axe and adze, and then opened — a widening process affected by applying weights (usually stones) within and gentle heat from low fires built along both sides of the trunk. Planks, usually hewn from gommier, are then added to the gunwales thus raising the sides. Cassava troughs and wooden [412] kitchen mortars are constructed from the trunks of smaller gommier trees.

Specimen citation: 653, 2969.

MELIACEAE. Mahogany Family.

824^x

Carapa guianensis Aublet, Pl. Guian. 2. Suppl. 32. 1775. Acajou. — Bois Carapat, Carapate (from the Carib word, *karapa*, meaning «oil»). — *kadko*.

A large tree reported in the Lesser Antilles from Guadeloupe to Trinidad and also native to tropical South America. According to Williams and Cheesman (67) the reddish wood is suitable for general construction purposes and the oil from the seeds is useful

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[31] In the time of Breton and Labat such dugouts were sometimes constructed from a tree known as red cedar (acajou rouge). Breton (7) writes: «The French call it acajou rouge... shingles are made of it to cover the houses... the savages make their canoes of it, and joiners what they please. Moreover it smells very good; its seed might well be used to make oil». Unfortunately at least two species in Dominica are known today as acajou, and each possesses a fragrant wood. Only one of these, *Cedrela odorata* L., goes under the Creole name of acajou rouge. Although the characteristics of acajou rouge fulfill somewhat Father Breton's description, the other acajou, *Carapa guianensis*, is the only tree known to the Caribs of the Reserve under this name. Furthermore, the seeds of *Carapa guianensis* were formerly utilized by Caribs in making carapa oil; the samara-like ones of *Cedrela* scarcely fulfill Breton's description. [314]

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

trunk of the tree. Bird-limes are also obtained from other species including the immigrant breadfruit [*Artocarpus altilis* (Park.) Fosb.], whose white sap must be mixed with oil; and l'arali (*Clusia plukenetii*) whose white sticky sap is definitely inferior as far as this use is concerned. Sticks (about 1 ½ feet long) for fire-drills were formerly cut from the wood of la glu (also from *Bixa orellana*). According to BRETON (7) sparks, used to ignite dried moss or rotten wood, were produced by twirling one stick in a notch cut in the other. The Hercules beetle (*Dinastes* sp.) is found in rotting trunks of la glu. These huge insects, called *anrekire*, are caught either as a curiosity or for sale to tourists.

Specimen citation: 3362.

ANACARDIACEAE. Cashew Family.

Anacardium occidentale Linnaeus, Sp. Pl. 383. 1753.
Cashew. Pomme Noix. — *dlui, dlui, drui.*

The cashew is a characteristic spreading tree of the West Indies and continental tropical America. It is often cultivated for its fruit, but occurs in a natural state in Dominica at lower elevations.

The swollen receptacle of the fruit is edible and refreshing, and is the source of a juice formerly fermented by the Caribs to make a drink. The kernel or nut is eaten after being roasted. From the leathery fruit-coat a caustic and poisonous oil is obtained which is used either as a cure for dartres, or as a stain or marking ink.

Specimen citation: 660, 3344.

Spondias mombin Linnaeus, Sp. Pl. 371. 1753.
Spondias lutea Linnaeus, Sp. Pl. ed. 2. 613. 1762.
Hog Plum. — Monben, Mombin. — *dbu, bdbu, mdbl.*

A tree of tropical America frequent in Dominica at lower elevations. The yellow, pleasantly acid fruits of this species are the «myrobalans» of the Columbian voyages. In Jamaica and elsewhere the hog plum is used in the construction of live fences while the strong but light wood is used as a cork substitute (18).

13: Hodge & Taylor N. E-5 (1930-1956) 1957
ST13 Callinago ST13

Annatto, a native shrub of South America, is widespread on the islands and continent of tropical America. In Dominica it is commonly grown as an ornamental but is also spontaneous at lower and middle elevations.

A vegetable dye, obtained from the waxy red aril surrounding each seed has had extensive usage. Today it is employed to color butter, cheese, oleomargarines, and (in Germany) even white wines. Ybarra states that in Jamaica it is supposed to possess medicinal properties (69). In the past annatto was employed most commonly as an ornamental paint, warpaint, or insect-repellant bodypaint by many of the Indian tribes of tropical America (among them the Tainos of the Greater Antilles), and even today is used by such widely separate groups as the Colorado Indians of Ecuador (65) and the Barama River Caribs of Guiana.

Today annatto is to be found cultivated close to most Carib dwellings. Formerly red *bléet* dye was much used (mixed together either with the oil obtained from the seeds of the forest tree, *Carapa guianensis*, or with that gotten from the kernel of the yattaba palm, *Rhytiocos amara*) as a body paint because of its property of protecting the skin from insect bites and from the ravages of sun and weather[47]. Island Carib prisoners taken by Columbus are also recorded to have had «... their eyes and eyebrows stained circularly around... for ostentation... and also because it gives them a ferocious appearance» (69), but whether the dye was obtained from annatto or genip is not mentioned. To obtain the dye, ripe seeds are boiled in water which is then allowed to cool at which time the seeds are rubbed in the liquid with the palms of the hands. The water, after passing through a strainer which removes the now useless seeds, is allowed to stand during which period the coloring matter is deposited as a waxy vermilion substance. The latter may be dried (with or without oil which gives it consistency) and kept in balls until needed. Carapa or yattaba oil is added when the *bléet* paint is to be used. When only a small quantity of the dye was required it could be obtained by pouring a little oil on the hands, then rubbing a

[47] According to Labat (34) this paint preserved Indian corpses from disintegration for several months.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

quantity of seeds between the palms and scraping off the resultant paint with a piece of wood or with a knife. *Bixa* body paint was mixed with powdered charcoal (derived from the wood of bois chandelle, *Erithalis fruticosa*) to moderate its brilliance.

The roots of *Bixa orellana* are sometimes used to flavour meat or sauces. Sticks used as fire drills were made of annatto wood 'also from wood of bois la glu (*Sapium caribaeum*), bois chandelle (*Erithalis fruticosa*), maho noir (*Guatteria caribaea*), and cacao (*Theobroma Cacao*), etc.'. For further uses of *bixa* as an ingredient of ritual baths see *Ocimum micranthum* and *Ipomoea pes-caprae*.

Specimen citation: 3225, 3303.

PASSIFLORACEAE. Passion-Flower Family.

Passiflora foetida Linnaeus, Sp. Pl. 959. 1753.

Mariguja. — *merákwia* (cf. Tupi *marakwya*), *li mákw* («monkey's genitals»).

This passion-flower occurs in Jamaica, Puerto Rico, the Lesser Antilles, and throughout tropical South America. In Dominica mariguja occurs on waste stony ground, open slopes, or in hedgerows at lower elevations.

The fruit of this wild species is eaten by the Caribs, and the leaves are made into a «tea» said to be good for colds. The tea is used also to bathe people when they are weak.

Specimen citation: 3193.

Passiflora laurifolia Linnaeus, Sp. Pl. 956. 1753.

Water Lemon — Liane Pomme, Pomme de Liane (name of fruit). — *merákwia* (cf. Tupi *marakwya*).

An oft-cultivated species of the West Indies and tropical South America. The pomme de liane is a common slender climbing vine most frequent in Dominica in thickets near streams at lower elevations, particularly on the windward coast.

Caribs peel the slender stems for use as a material in spiral basketry, in the same way that the lianas known as *mákw* (*Asplundium palmatum* and *Monstera pertusa*) are employed. The fruits are edible.

Specimen citation: 108 (T), 2945, 3182, 3735.

13: Hodge & Taylor N.E-5 (1930-1956) 1957
ST13 Callimage ST13

824
[253]

Fig. 34

Fig. 35

[304]

Fig. 36

DESERT PLANTS. — Fig. 34 - Flowers and foliage of *Eremophila Duttonii*, whose fibrous bark is made into crude rope and twine. — Fig. 35 - Flowers and foliage of *Senna* sp., *Cassia* sp., source of stuffing material for pillows and mattresses. — Fig. 36 - Capsular fruits of *Eucalyptus*. *Eucalyptus*, whose mallee roots are the source of an important aboriginal dye. All photographs except that of *Eucalyptus* courtesy of Prof. R. Alvin.

[Opposite p. 595]

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

Leaves of mirette, when pounded with an oil, are used by the Carib as a poultice for boils or carbuncles.

Specimen citation: 3263.

VERBENACEAE. Vervain Family.

Aegiphila martinicensis Jacquin, Obs. Bot. 2: 3. 1764.

Bois Cabrit.

A shrub or small tree of the West Indies and continental tropical America. In Dominica this species occurs in woodlands and thickets chiefly at lower elevations.

The fruits and seeds of bois cabrit are employed by the Caribs as a lure or bait in snares set for birds, while leaves of this species are an ingredient in a ritual bath used to combat diarrhea (see *Guinea wiercuthum*).

Specimen citation: 3330.

Clerodendrum fragrans var. **pleniflorum** Schauer in DC. Prod. 11: 666. 1847.

Fragrant Clerodendrum. — Mosselle.

This double-flowered plant, originally cultivated in the West Indies, has now become extensively naturalized in the Caribbean area.

The Island Carib of Dominica inhales the fragrance of the fresh flower as a cure when suffering from a headache.

Specimen citation: 884, 3308.

Cornutia pyramidata Linnaeus, Sp. Pl. 626. 1753.

Bois Canarve.

This small shrubby tree occurs throughout the West Indies and Central America and occurs in Dominica on lower open slopes.

A stain may be obtained from the juicy blue fruits. This is used by the Creoles of Dominica as a sort of blue ink; if the juice is boiled with lime juice a red ink is formed.

The juice of the fruits provides a blue-black stain sometimes used by Caribs for coloring thread and cloth, while the leaves are one of the ingredients of a tea used in the cure of painful retroverted uterus (see *Annona muricata*).

Specimen citation: 19 (T), 869, 3273.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

Chrysophyllum argenteum Jacq.	Sapotaceae
Dacryodes excelsa Vahl	Burseraceae
Daphnopsis caribaea Griseb.	Thymelaeaceae
Guatteria caribaea Urb.	Annonaceae
Hibiscus tiliaceus L.	Malvaceae
Sterculia caribaea R. Br.	Sterculiaceae
Tabebuia pallida (Lindl.) Miers	Bignoniaceae
Tapura antillana Glaziou	Dichapetalaceae

Plant sources of Cordage or Twine

Ananas comosus (L.) Merr.	Bromeliaceae
Bambusa vulgaris Schrad.	Gramineae
Daphnopsis caribaea Griseb.	Thymelaeaceae
Furcraea tuberosa Ait. f.	Amaryllidaceae
Gossypium barbadense L.	Malvaceae
Gossypium vitifolium Lam.	Malvaceae
Hibiscus tiliaceus L.	Malvaceae
Sterculia caribaea R. Br.	Sterculiaceae
Stigmaphyllon puberum (L. C. Rich.) A. Juss.	Malpighiaceae

Plant sources of Dyes, Pigments, or Tannins

Anacardium occidentale L.	Anacardiaceae
Bixa orellana L.	Bixaceae
Byrsonima spicata (Cav.) DC.	Malpighiaceae
Cornutia pyramidata L.	Verbenaceae
Curcuma longa L.	Zingiberaceae
Dacryodes excelsa Vahl	Burseraceae
Genipa americana L.	Rubiaceae
Hallenia bilai L.	Musaceae
Hallenia caribaea Lam.	Musaceae
Picramnia pentandra Sw.	Simaroubaceae

Plant sources of Fish Drugs

Clibadium sylvestre (Aubl.) Baill.	Compositae
Diospyros obovatifolia Rets.	Ebenaceae
Lonchocarpus benthamianus Pittier	Leguminosae
Lonchocarpus latifolius (Willd.) H. B. K.	Leguminosae
Neurolaena lobata (L.) R. Br.	Compositae
Piscidia piscipula (Willd.) Urb.	Leguminosae

Plant sources of Food or Beverage

Acrocomia aculeata (Jacq.) Lodd.	Palmae
Alpinia sp.	Zingiberaceae
Aphanes sp.	Palmae